



Núu-'apaghapi 102 class notes:

The Ute possessive-reflexive construction

Note: In English, when the subject is the possessor (owner) of the object, there are two ways of expressing the clause: First with the normal **possessor pronoun** (a), and second with the **extra marker "own"** (b). Thus compare:

- (a) Mary fed **her** child
John fed **his** child
I fed **my** child (b) Mary fed **her own** child
John fed **his own** child
I fed **my own** child

In Ute two equivalent forms exist, but only form (b) – the equivalent of "own" – can be used when the subject is the possessor of the object. This for is **obligatory**. Thus compare:

- mamachi tuachi-'u magha-qa
'the woman fed **his/her** child'
(someone else's, not her own)
woman/S child/O-3s feed-ANT
- *nə-' tuachi-n magha-qa
(an ungrammatical sentence)
1s child/O-1s feed-ANT
- mamachi tuachi-**av** magha-qa
'the woman fed **her own** child'
(not someone else)
woman/S child/O-**OWN** feed-ANT
- nə-' tuachi-**av** magha-qa
'I fed **my own** child'
1s/S child-OWN feed-ANT

Examples of this construction from Ute texts:

- kani-**av** yúaa-va ka-ghani-ga-pu-ga
(Harry Richards)
house-**OWN** plain-at **RED**-house-have-**REM**
'they had their lodges in the open country'
- ma-vaa-tukhwa wi'i-u-paani puku-av 'inay
(Harry Richards)
there-at-go jump-INC-FUT house/O-OWN this/O
'right there I will jump off this my horse'

- puku-**av** 'uway tawasi-ku (Harry Richards)
horse/O-OWN the/O gallop-SUB
'as he was galloping his horse'
- *əməy tuachi-**av**, pachu-avma-vaa tfi yáa'wa
vaa-chi (Ralph Cloud)
2s/G boy-OWN daughter-OWN there-at high
carry-IRR-NOM
'you should bring you (own) boy or (own)
daughter up there'
- 'ú-vway-aqh-'ura 'uwas-'ura payu-kwa-pəga-s,
kani-vaa-chawi-**av** (Harry Richards)
there-at-it-be 3s/S-be return-REM-C house-at
go-OWN
'then he went back to his (own) house'
- 'uway múaa-wa-av pagha'ni-mi (Ralph Cloud)
that/O father-with-OWN walk.about-HAB
'I used to hang out with my (own) father'

The last two examples show that the possessed object need not be the direct object, but could also be an **indirect (post-positional)** object. The same rule applies. This is also true for English.

One might note that in English the optional use of "own" is **emphatic**, denoting an **unusual** situation. Thus compare:

- a. She saw **her** mother (nothing unusual)
- b. She killed **her own** mother (unusual)
- c. John carried his suitcase to the plane (usual for us mortals)
- d. President Jimmy Carter carried his own suitcase to the plane (unusual for presidents)

In Ute, on the other hand, the -**av** construction is obligatory and does not imply an unusual situation or emphasis. Though the situation could be an unusual, as in this description of Porcupine:

- tuachi-u-av su-supay-na-pu-ga-amu-..
child-PL-OWN RED-desert-HAB-REM-3p
'she used to desert her children repeatedly'

This is your language

Tcha-'ara mu-ni 'apaghapi 'ura-'ay

By Tom Givon
Ute Language Instruction

The Ute language, núuchi or núu-'apaghapi, is a member of the vast Uto-Aztec family that extends from the Western U.S. to South of Mexico City. Within the family, Ute belongs to the northern-most Numic branch that include three sub-groups: (i) Southern Numic: Kawaiisu and Chemehueve (California), Southern Paiute (Colorado, Utah) and Ute (Colorado, Utah); (ii) Central Numic: various Northern Paiute groups in California, Nevada, Oregon, Idaho, Utah and Wyoming. And (iii) Northern Numic: Shoshone (Nevada, Idaho, Wyoming) and Comanche (Texas).

According to linguists and anthropologists, the Uto-Aztec family spread out from Southern California to the north and south within the past 5 thousand years; the Numic sub-family fanned out to the north-east within the past 2 thousand years. Quite a few Uto-Aztec groups remain in Southern California. Of the Southern Numic group,

Chemehueve, Southern Paiute and Ute are mutually intelligible, and should be considered dialects of the same language.

The documented study of the Ute language harkens back to the works of the great Western explorer John Wesley Powell in the 1870s in the Uintahs and Uncompaghere, the linguist Edward Sapir in the early 1900s in the Uintahs, and the anthropologist James Goss in the early 1960s on the Southern Ute reservation. This column will be based on the work of the Ute Language Program of the Southern Ute Tribe (1976-1985), of which I was the founding director. That program produced three books in a preliminary form: the Ute Dictionary (1979), the Ute Reference Grammar (1980), and the Ute Traditional Narratives (1985). We are now engaged in revising and re-publishing all three books. The first one, Ute Reference Grammar (revised and expanded), was published in 2011. The revised and expanded Ute Oral Texts is due out in 2013. The revised and expanded Ute Dictionary will

follow.

This column will appear in the Drum every 2 weeks, and is based on our revised materials. To the extent possible, the materials presented here will be coordinated with the Ute Language Class that has been meeting at the Southern Ute Cultural Center and Museum every Wednesday evening for the past five months. It is a sad fact that the use of the Ute language on the Southern Ute reservation has been slowly declining. The vast majority of current tribal members have grown up speaking English as their first language. In 1975 we estimated that we had ca. 250 fluent speakers, with the youngest in their forties. Nowadays we estimate that we have ca. 50 fluent speakers with the youngest in their sixties. This is an ominous profile of language retreat, to the point of near extinction. We hope that the current Ute Language class, the revision of our three books, and the determination of the Ute people will contribute to reversing this trend.

'u-vu-s, máykyanu-s 'áyk.

Healthy living by choice



photo Jeremy Wade Shockley/SU DRUM

Beginning the new year with healthy habits, Lynda Grove-D'wolf, held the first in a series of women's health workshops at the Multi-purpose on Wednesday, Feb 8. Discussions included diet, lifestyle choices and good parenting practices. Pictured above, Lynda Eagle (left) partakes in the informal discussion on healthy living practices. Refreshments were served.

Ute Language

kwasu - cook

kusu - cooked

tuka'inikH - cook something



Editor's note: The Ute Language and translation are transcribed from the 2011 Ute Dictionary, ©1996.

Powwow Trails

Vero Beach 2012 'Thunder on the Beach' Powwow
February 17 – 19

Indian River County Fairgrounds, 7955 58th Ave. • Vero beach, FL
Phone: 772-567-1579

Web: www.thunderonthebeachpowwow.net

18th Annual Social Powwow
February 25

1431 East Campbell Road • Phoenix, AZ
Contact: Yarnell Goltsooth
Phone: 602-626-4055

Email: madisonnapp@gmail.com

Web: www.facebook.com/madisonnapp

Denver March Powwow
March 23 – 25

Denver Coliseum • Denver, CO
Phone: 303-934-8045

Email: denvermarchpowwow@comcast.net

Web: www.denvermarchpowwow.org

Come learn to read, write and speak

Ute!

Taught by Mr. Alden Naranjo, Tom Givon and Dr. Stacey Oberly.

Organized by Ms. Dedra White and Mr. Nathan Strong Elk.

Ute Language 102

Wednesdays 5:30-7:30 pm
Fridays 12:00-1:00 pm
Jan. 18th-May 15th, 2012
Large Classroom
Southern Ute Cultural Center and Museum

Beginners and community members are welcome!

College credit available from Fort Lewis College or Adams State College.

Sponsored by the Southern Ute Cultural Department: (970) 563-0100 ext. 2306: soberly@southern-ute.nsn.us